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THE MINISTER BOTH PREACHER AND TEACHER.

By REV. DAVID BEATON, D.D.,
Chicago.

THE church, as commissioned by Jesus Christ to declare his gospel to men, has two leading functions to perform. One is the proclamation of the evangel; the other is the instruction of the people in the fundamental truths which support it and justify its acceptance as a cure for the ills of humanity.

The pulpit is the representative instrumentality for the carrying on of both these forms of service, and in this light the function of the minister is both to preach and to teach. There is a sense in which the evangelistic motive and method is supreme, and in some forms of society and conditions of church activity it is paramount; but the preaching is never without the underlying doctrine or the grounds of urgency for its acceptance, as the discourses of Peter at Pentecost and Paul at Athens demonstrate.

While, therefore, the main mission of the minister is to proclaim the gospel, and by it to win the allegiance of the heart and will to the love and faith of Christ and to the service of his kingdom, the message must never be divorced from the reason and the imagination; for it is the business of the preacher to command also the allegiance of the intellect. Preaching is, indeed, the utterance of a spontaneous passion of the soul, justified by the experience of the speaker; but it involves a philosophy of life which will serve as doctrine to be taught with more or less distinctness and emphasis.

In modern life, and in general in all societies where the evangel has found a measure of acceptance, there are two leading principles of Christianity which hold a sane pulpit to both these forms of service. One is the comprehensiveness of the Christian theme. All vital preachers who have sought to keep in touch with the realities of life have found that the gospel includes, or is related to, so many phases of thought and activity, in addition

to the emotional interests involved, that it sweeps the fields of history, literature, and philosophy; and most of its value and much of its urgency depends upon the teaching of truths in those realms. Truths concerning the character of God, the nature and destiny of man, and the constitution of the external world are not merely illustrative, but are found to be vital to the worth and timeliness of the sermon.

The other principle which determines the character of preaching is that of authority. In the final analysis, the effectiveness of all preaching depends on its authority. What right has any man to preach? On what grounds does anyone presume to perform this function among men—a function more sacred than that of ruling or judging one's fellow-men? Who gave you or me the right to speak for God? To speak for God! Aye, that is the gist of the whole subject.

It is not enough to adduce the authority of church or creed or Bible here, for these authorities are of value only to special classes of hearers; beyond and deeper than the formal authority of church or creed, the preacher must appeal to the conscience and feelings and reason of his hearers. Now, this appeal is possible only as he furnishes facts, and ideas, and other grounds of authority which enlighten the intellect, compel the conscience, and touch the heart of those who are listening to the message.

If, on the other hand, the preacher appeals to the fanaticism, the superstition, or the unregulated emotions of his audience, without justifying his message to the reason and the conscience, he is open to the charge of trifling with the feelings, and tricking the conscience into a profession of belief which brings war into the mind and may ultimately wreck the soul; while, if the message is, "Come now, let us reason together," and the appeal to the feelings is based upon the ground of truth in history and nature, the whole manhood of the hearer—heart, conscience, and intellect—consents that the authority is divine.

There will always be occasional sermons for special purposes, distinguished entirely, in the one case, by their appeal to the feelings in the urgency of the evangel, and, in the other case, by their purely educational method, and their appeal to the intelli-

gence and reason in the interest of some great fundamental doctrine of faith. But the normal mission of the pulpit is both to preach the message of hope and urgency and comfort, and to teach the truth as a ground of rational belief and justification of the divine authority and human worth contained in the message.

This view makes clear also the peculiar service of the preacher in the teaching function of the church. The observant preacher soon learns that much of the effect and fruitfulness of his sermons depends upon the preparedness of the minds of his hearers. Especially does he discover that the power of the young people to measure the force of his arguments and to appreciate the value of the truth lies almost entirely in the quality of their moral training and their knowledge of the history of the religious life.

The church, therefore, must educate its children in the historical facts, the doctrinal truths, and the moral and spiritual sentiments which form the background and give atmosphere to the picture of the Christ which the preacher seeks to produce on the retina of the soul. This work is to be done largely in the home, the Sunday school, and the Bible classes; but the preacher must encourage it, and even create the desire for it, by such preaching as will inspire interest in the great themes of the Bible, in the leading facts of history, and in that honest mental discipline which renders the young mind hospitable to moral earnestness.

To this end the minister must be a teacher as well as a preacher, and it would be well if in America we should go back to the practice which produced so many of the richest results in Europe, when the pastor was also the tutor of the privileged children of his parish. The character of the teaching would be controlled, as the preaching is, by the two principles of Christianity—the comprehensiveness of the Christian theme, and the ground of authority of the truth. For the pastor as teacher is interested in and restricted to a certain range of subjects or class of themes; not all truth is his specialty, though he may be mentally hospitable to it. The authority of his teaching lies in the nature of the subjects that are his special province, and the moral and spiritual motives that urge and inspire him.